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reflect the changing point of view and theology of later ages, and have a deep historical value.

And just in this insistence upon the historical significance of glosses, emendations and other accretions to the original text, and upon the importance of tradition as a historical source, Jastrow has promoted greatly the method of the scientific study of the Bible just as by his many investigations of the social and religious institutions of ancient Israel he has enriched our knowledge of the life and achievement of the Hebrew people. Surely this is constructive, scientific study of the highest type. And surely, therefore, we must acknowledge that Jastrow realized his ideal of what Biblical study should be, and that his work as a Biblical critic is of eminent and permanent value.

We are his debtors. We mourn his all-too-early loss, and especially when we think of all that he might have achieved, had he been permitted to fill out the traditional allotted span of human life, and in those remaining years develop his hypothesis and methods further, and apply them to other Biblical books and other problems of Biblical Science. Yet just we who labor in the Biblical field, with its uplifting message of hope and trust, have learned the lesson not to grieve too much for what might have been, but to believe with firm faith that what is, is for the best, and to be thankful for the rich blessings we have enjoyed. And so we shall ever cherish in loving, grateful memory the life, the friendship and the work of that 'gentle' scholar, Morris Jastrow, Jr.

THE CONTRIBUTIONS OF MORRIS JASTROW JR. TO THE HISTORY OF RELIGION

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PROFESSOR JASTROW'S many-sided abilities were conspicuously manifested in his contributions to the historical study of religion. In this field no American scholar has done so much as he to stimulate an intelligent interest. His own contributions to the subject were of the greatest value, and, as Secretary for many years of the "American Committee for Lectures on the History of Religions," and as Editor of a series of "Handbooks on the History of Religions", he became the moving spirit of undertakings which have greatly enriched the literature of the subject by the labors of others.

Before speaking of this more general work, it will be well to think of Professor Jastrow's own contributions to this discipline. In so doing we shall depart somewhat from chronological sequence and mention first his second important publication on the subject, his *Study of Religion*, published in the "Contemporary Science Series" edited by Havelock Ellis (Scribners, 1901). The book fulfilled a two-fold purpose: It was designed to serve as an introduction to the study of religion—an introduction in which a student could learn the limits and aims of the study—as well as to teach a scientific method of pursuing it. In accomplishing this aim Jastrow made an advance at many points over his predecessors and so contributed materially to the development of the science to which he aimed to introduce the student.

The book was divided into three parts. Part I treated of the "General Aspects" of religion. Under this head he gave a history of the development of the science from Alexander Ross's *Religions of the World* (1653) down to the great scholars of the nineteenth century—F. Max Müller, Tiele, Réville, and Pfeiderer. The classification of religions, the character and definition of religion, and the origin of religion were also discussed.

In Part II, Professor Jastrow discussed the relation of religion to ethics, philosophy, mythology, psychology, history, and culture. In these discussions the aim is to teach the reader a scientific method of pursuing the study. In Part III, where such topics as the treatment of sources, and the status of the subject in colleges and universities, and the function of museums in the study of religion are discussed, Professor Jastrow completes the setting forth of a right method and brings his readers abreast of the status of the subject at the time his book was written. It is a work which covers a wide field and reveals the versatility and the universal human interest of its author. Professor Jastrow was the last one to expect his fellow-workers to agree with every position which he took, but those who differed with him on minor points gratefully acknowledged that the book not only supplied a long-felt need by giving us an excellent handbook, but that in many ways its author had made real and permanent advance over his predecessors. Now, after the lapse of twenty years, the book is without peer in its special sphere.

Professor Jastrow's greatest contributions to knowledge were, however, made by his researches into the religion of Babylonia and Assyria. Before he began his work the religion of these two

civilizations, which bear to each other the relation of mother and daughter, had never received adequate treatment. Brief sketches of it had been given in the general histories of these countries, but always in the briefest outline. Jeremias had given a somewhat more extended sketch in Chantepie de la Saussaye's *Lehrbuch der Religionsgeschichte*, but that was all too brief. Sayce had in 1887 published his *Origin and Growth of Religion as Illustrated by the Religion of the Ancient Babylonians*, but his treatment was too chaotic and at many points too unreliable to be of much service. To Professor Jastrow belongs the credit of having given the world the first scientific and adequate account of this religion when, in 1898, he published his *Religion of Babylonia and Assyria* (Boston: Ginn & Company) in the series of handbooks of which he was the editor. The aim of the book was to bring the knowledge of the subject up to date, to discuss contending theories and indicate the author's opinion on mooted points, but to refrain from speculating upon what was uncertain. This aim was so happily realized that the book was at once recognized in all countries as the one standard authority on its subject. The development of the extensive pantheon was traced from the earliest times through all periods of the history till Babylonia and Assyria disappeared, and in a series of chapters on the religious literature of the Babylonians, the reader was given an introduction, by means of translations, to the magical texts, the prayers and hymns, the penitential psalms, the oracles and omens, the cosmology of the Babylonians, the Gilgamesh epic, and to their myths and legends. By means of these translations the student was brought into the religious atmosphere of these ancient peoples as he could have been in no other way. Chapters were also devoted to the Babylonian views of life after death, and to the temple and cult in Babylonia. This last topic had scarcely been treated systematically by any previous writer.

The book placed Professor Jastrow at once in the front line of the world's Assyriologists. Every part of it was based on a first-hand study of the original sources.

A few years later Professor Jastrow was invited to bring out a German edition of this invaluable book. It was to be published at Giessen and to appear in "parts". He began the task and the first "part" was published in 1902. Between 1898 and 1902 a large number of new texts had been published, and, as the years went by, the volume of new material increased. True to his

scholarly instincts, Professor Jastrow made himself familiar with the whole of this as it was published, and incorporated in his book such contributions as it made to the knowledge of Babylonian and Assyrian religion. The result was that the "parts" multiplied in number and continued to appear from 1902 to 1912. The volumes increased from one to two, and the second of these was double the thickness of an ordinary book. *The Religion of Babylonia and Assyria* of 1898 had contained 780 pages; *Die Religion Babyloniens und Assyriens* of 1912 contains more than 1650 pages.

In the German edition knowledge of every part of the subject is advanced, but probably the greatest contribution made by the volume was Jastrow's discovery of the part played by hepatoscopy, or divination from the liver, in Babylonian life. That instinct which prompted him to go in all his work to original sources, led him not only to make a prolonged study of the cuneiform divination texts, but to accompany this study with the actual examination of the livers of sheep, the animal whose liver the Babylonians had employed. The result was not only the clearing up of many obscure passages in the divination texts, but the opening of a new vista in our knowledge of Babylonian customs. The work as a whole is monumental. America has had during the last thirty years four or five exceptionally productive Assyriologists, but, of all the works they have produced there is no other single one that compares with this work of Professor Jastrow in range, comprehensiveness, and importance. It will probably be a long time before a work treating of these religions will be written that will at all compare with this great book.

A by-product of Professor Jastrow's *magnum opus* was his *Aspects of Belief and Practice in Babylonia and Assyria*, which appeared in 1911. It was Professor Jastrow's contribution to the "American Lectures on the History of Religion"—a series the inception of which was due largely to his vision and energy. As one who knew its author expected, this book contained a fresh treatment of Mesopotamian culture and religion, of the pantheon, of Babylonian divination and astrology, of the temple and cult, of ethics and the life after death. At the time it was written Jastrow was fresh from his discoveries in divination and so gave an enthusiastic and full treatment of this and kindred topics. His book is twice the thickness of the other volumes of the series. It is a most valuable compendium in English of the heart of the greater German work.

Professor Jastrow was possessed of a fine sense of humor. It kept all his work sane. He had spent much time on the divination and astrology of these peoples, but he realized that, except that astrology led to a certain degree of astronomical knowledge, the Babylonian systems led to no practical result. They were waste time. Nevertheless he was able to quote with approval, at the end of his chapter on astrology, the remark of Bouché-Leclercq, that "it is not a waste of time to find out how other people have wasted theirs."

Another contribution of Professor Jastrow to the history of religion is his *Hebrew and Babylonian Traditions*, 1914, a volume which presents in an enlarged form his Haskell lectures, delivered at Oberlin college in 1913. For more than a dozen years before its publication a group of German scholars had been claiming not only that all Israel's thought was derived from Babylonia, but that all the important persons mentioned in the Old Testament were not persons at all, but forms of Babylonian mythical stories. Out of the fullness of his knowledge Professor Jastrow presented a sane and scholarly comparison of the traditions of the two peoples, giving to the Babylonians their due in crediting them, as others had done, with furnishing the Hebrews with many of the traditions contained in the early chapters of Genesis, but showing how independent of Babylonian influence many aspects of Hebrew tradition were. His chapters on the "Hebrew and Babylonian Sabbath", "Views of Life after Death", and "Hebrew and Babylonian Ethics", are most interesting and important.

Mention must also be made of the masterly sketch of the Babylonian and Assyrian Religion contained in Chapters IV and V of Professor Jastrow's *Civilization of Babylonia and Assyria*, and that on the same religion in *Religions of the Past and Present*, edited by his colleague, Professor Montgomery. In these sketches his vast stores of knowledge and his rare powers of presentation enabled him to present masterly sketches, scientific in character, and delightful to read.

In the volume last mentioned we have, fortunately, a sketch of the rise and characteristics of Mohammedanism, which exhibits the same qualities at their very best. This masterly lecture, with its analysis of the elements which enter into Islam, its appreciation, its criticism, and the clearness and virility of its presentation, makes one regret that circumstances did not lead Professor Jastrow to write more upon that religion.

Lack of space makes it impossible to speak of Professor Jastrow's services to the history of religion rendered in the publication of numerous articles in periodicals and encyclopedias. These articles were often of great importance. Some of them other men would have made into a book. In conclusion, emphasis should be laid upon the fact that Professor Jastrow's service to the science of religion was not confined to his own weighty contributions to its literature. He rendered an equally great service by organizing enterprises which called forth the contributions of others. It was he who conceived the idea of a series of handbooks on the history of religion, the publication of which was undertaken by Ginn & Company, of Boston. Professor Jastrow became editor of the series and induced the other scholars to write their books. Indirectly, therefore, we owe to him such important works as Toy's *Introduction to the History of Religion*, Hopkins' *Religions of India*, Chantepie de la Saussaye's *Religion of the Teutons*, and Peters' *Religion of the Hebrews*—books which have been of inestimable service to American scholars and have greatly enriched the world's historical literature. It was in this series that Jastrow's own book, *The Religion of Babylonia and Assyria*, first appeared.

In addition to this, the organization of "The American Lectures on the History of Religions" was due to Professor Jastrow's energy and initiative. At a meeting of fifteen persons called to consider the subject, held in Philadelphia on December 30th, 1891, it was Professor Jastrow who submitted a plan for establishing such a lecture course, to be given in different American cities. The general scheme was approved, and Professor Jastrow was a member of the committee appointed to work out a plan for carrying it into effect. This committee reported at a meeting held at Union Theological Seminary in New York on February 6th, 1892. Their plan was approved and an association was formed to put it into operation. Professor Jastrow became secretary of this association—an office which he held until his death. As always in such organizations, it is the secretary who has the laboring oar, and Professor Jastrow was the guiding spirit of the association. It is to this association, and therefore to Professor Jastrow, that we owe that series of brief, readable, and authoritative volumes, in which Brinton's *Religion of Primitive Peoples*, Rhys-Davids' *History and Literature of Buddhism*, Budde's *Religion of Israel to the Exile*, Cheyne's *Jewish Religion after the Exile*, Knox's *Religions of Japan*, De Groot's *Religion of the Chinese*,

Bloomfield's *Religion of the Veda*, Steindorf's *Religion of the Ancient Egyptians*, Cumont's *Astrology and Religion Among the Greeks and Romans*, and Hurgronje's *Mohammedanism*, have appeared. Professor Jastrow's own contribution to the series has already been mentioned. It is a remarkable series; each, like the volumes of the series which Professor Jastrow edited, is the work of an eminent specialist. The giving of these lectures and the publication of the volumes have done much to educate American people, and have placed within the reach of all an authoritative and readable outline of the great religions of the world.

The task of speaking of the products of Professor Jastrow's many-sided abilities in other fields falls to others. His work in the field of which we have been speaking illustrates one of the finest traits of his character—his stimulating influence upon other scholars and his generosity in appreciating their work. The eminent men who wrote the books mentioned above felt this influence, and the humble and obscure worker, however small his contribution, found in Professor Jastrow, if his contribution possessed any merit, a cheering and encouraging critic and friend. America has had but one other scholar (the late Professor C. H. Toy of Harvard) whose stimulating influence called forth from others a degree of labor at all approaching that which Professor Jastrow elicited. Such men stand far above their contemporaries in the scholarly influence which they wield. They evoke in others a devotion to the search for truth which multiplies many fold the mere labor of their own hands. It is one of life's highest privileges to have known them. The world seems poor without them. Their memory is a precious treasure.

PROFESSOR JASTROW AS AN ASSYRIOLOGIST

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WHILE STUDYING ABROAD, Arabic was looked upon by Jastrow as his major subject; however, he paid special attention also to Assyriology, and attended lectures under such scholars as Delitzsch, Oppert, and Halévy.

Three years after receiving his degree at Leipzig we find his first contribution to Assyriology in a note of several pages which